



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1.	By ⁶²⁵⁸ the	<i>mursala'te^w</i>	(<i>sent-emissaries</i>)	^{w6259}	وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾
2.	Then	the	tempests ^w	(<i>are</i>)	فَالْعَصْفَتِ عَصْفًا ﴿٢﴾
3.	Then	the	spreaders ^{w6262}	(<i>are</i>)	وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾
4.	Then the allotters ^w	(<i>are</i>)	allotting ⁶²⁶³ .		فَالْفَرَقَتِ فَرَقًا ﴿٤﴾
5.	Then the <i>mulgeyat'e^{w6264}</i>	(<i>addressors who cast locution directly depositing it where it belongs</i>) ^w	<i>thekra (Qur'an/ message)</i> .		فَالْمُلْقِيَتِ ذِكْرًا ﴿٥﴾
6.	An excuse or a warning.				عَذْرًا أَوْ تَنْذَرًا ﴿٦﴾
7.	Verily only what you ^z	(<i>are being</i>)	promised (<i>is</i>)	surely befalling.	إِنَّمَا تَوْعَدُونَ لَوْعَةً ﴿٧﴾
8.	Then <i>edha (when/ whereas)</i>	the	stars ^w	(<i>had been</i>)	effaced- فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾
9.	And <i>edha (when/ whereas)</i>	the	Heaven ^w	(<i>had been</i>)	gapped- she ^y . وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾
10.	And <i>edha (when/ whereas)</i>	the	mountains ^x	(<i>had been</i>)	snapped-she ^y . وَإِذَا الْجِبَالُ نُسِفَتْ ﴿١٠﴾
11.	And <i>edha (when/ whereas)</i>	the	messengers ^x	(<i>had been</i>)	appointed-she ^y . وَإِذَا الرُّسُلُ أُقِتَتْ ﴿١١﴾
12.	For which day (<i>had been</i>)	they ^z	postponed-she ^y .		لَأَيِّ يَوْمٍ أُجِّلَتْ ﴿١٢﴾
13.	For The Sunderance ⁶²⁶⁵	Day.			لِيَوْمِ الْفَصْلِ ﴿١٣﴾

⁶²⁵⁸ In Arabic the letter “و” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of the “المرسلات,” so we start with the word “*by*” and not “و” as “و” will *not* suffice the meaning!

⁶²⁵⁹ The word “المرسلات” (*emissaries^w*) is *feminized* because it is a “*broken plural*!” They are considered by the *majority* of Qur'an commentators to mean the “*winds*” (see القرطبي for example who states this fact)! Others say: *the angels, or the messengers with their messages from Allah!*

⁶²⁶⁰ The word “عُرْفًا” means *consecutive*, like the *horse's mane* (called “عُرْف”) whose *hair follow consecutively!* Similarly, the Arabs say: *الناس إلى فلان عرف واحد* = the people to so and so are one-*consecutiveness!* See القرطبي!

⁶²⁶¹ The word “العاصفات” could mean those *tempest winds* that *storm the husks*, as in Arabic “عصف” = the husk!

⁶²⁶² The word “الناشرات” could mean the *angels that spread the winds!* And the word “النشر” = resurrection, i.e. *quickenning the dead of the vegetations!* See القرطبي!

⁶²⁶³ The word “الفرقات” are the angels that *parcel out* the good from the bad or *apportion* the provisions and age-terms, according to Ibn Abbas, peace be upon both! See القرطبي! The *reason* for the superscript [w] is because the word “angels” in Arabic is a “*broken*” plural so it is *feminized*, hence it *qualifier* is likewise!

⁶²⁶⁴ The word “الملقيات” is the plural of “الملقية”! And “الملقيات” are the *angels* whose plural is a *broken plural*, hence its reference *must be* and is *feminized!* And “الملقيات” are the *angels* (and by the way Arch Angel Gabriel is referred to as “the angels”) that *annunciate* or *address* Allah's message, such as the Qur'an to the people or the messengers! I *cannot* find an English word which *embodies* a *subjective noun* which can be *pluralized* and denotes the idea of *casting* (in the sense of *depositing* by making a locution to fall in a certain direction through addressing), a *casting* which such “الملقيات” do! So, I resorted to *transliteration!*

⁶²⁶⁵ That is Day of *sound-determination* which *sunders* (separates) *right* from *wrong*, it is *absolutely conclusive!*

14. And what <i>adra</i> (profoundly caused to know) you ⁸ what (is) The Sunderance Day ⁶²⁶⁶ .	وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾
15. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾
16. Have not [We] (caused to) perish the firsts.	أَلَمْ يَهْلِكِ الْأَوَّلِينَ ﴿١٦﴾
17. Afterwards [We] follow them by the lasts.	ثُمَّ نَتَّبِعُهُمُ الْآخَرِينَ ﴿١٧﴾
18. Like <i>tha'leka</i> (he-that-afar-it/that) [We] do by the criminals.	كَذَلِكَ نَفْعِلُ بِالْمُجْرِمِينَ ﴿١٨﴾
19. <i>Waylon</i> (lengthy: woe/ bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾
20. Have not [We] created you ^b of a water (be-it which is feeble/ miniscule/ and despicable).	أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾
21. Then We made it ^x in <i>qararen</i> (sank-abode) (firmly stable).	فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾
22. To a fate/measure <i>ma'aloomen</i> (that which is known).	إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾
23. So We fated/measured; so <i>ne'ama</i> (most excellent) (are) The <i>Oa'deroona</i> (Fate/measure: Effecters).	فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾
24. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾
25. Have not [We] made the Earth ^w <i>kefatan</i>	أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾
26. (Of) quicks ⁶²⁶⁹ and dead/decedents.	أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾
27. And We made in it ^w anchors ⁶²⁷⁰ (catches/fasteners/ stabilizers) soarsers ^w ; and <i>asqa</i> ⁶²⁷¹ (availed drink) We you ^b water <i>foratan</i> ⁶²⁷² (staunchly palatably-good).	وَجَعَلْنَا فِيهَا رَوْسِيَ شَمِخْتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ﴿٢٧﴾
28. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾
29. Let-launch you ^z to what you ^c were by it ^{x6273} you ^z .	أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾
30. Let-launch you ^z to a shade, possessor (of) three hands ^w	أَنْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾
31. Neither shady [it ^x] and nor [it ^x] enriches from the	لَا ظِلِيلٌ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾
32. Verily it ^w casts by sparks like <i>qass're</i> ⁶²⁷⁴ (massive chunk(s)).	إِنهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

⁶²⁶⁶ Ibid!

⁶²⁶⁷ "Maheen" is singular, masculine, objective, noun meaning: that which is feeble, miniscule, and despicable!

⁶²⁶⁸ The word "مكين" = "على وزن فعيل", hence affirming the intensity of its status or activity, so for lack of a corresponding word "firmly" is used to accentuate the stability of this abode or lodging, i.e. the womb!

⁶²⁶⁹ The word "أحياء" is subjective, masculine, plural noun! It means: they who are alive! The word "quicks" mean "أحياء", in the phrase "The quick and the dead," see the updated Merriam Webster's Dictionary!

⁶²⁷⁰ That is the mountains!

⁶²⁷¹ The word "أسقيناكم" rooted in "أسقى" and not "أسقى". And "أسقى" means availed water for drinking! See الراغب!

⁶²⁷² The word "فرات" means staunchly palatably-good! See اللسان

⁶²⁷³ The pronoun particle "هـ" in "به" is in the masculine as it refers to the "العذاب" = torment, in Arabic a masculine gender! See الطبري! This in contrast to a "بها" in some other Ayah, (S34:42) where the reference is to fire, in Arabic a feminine gender, so its reference is feminized!

⁶²⁷⁴ The word "قصر" = "الحطب الجزل" which means massive chunks of firewood! See التاج! Say القرطبي narrating on behalf of Ibn Abbas saying that we were cutting the wood three-forearms-lengths and store such pieces for the winter and we called such pieces "إقصر"

33. Like it ^x (were) <i>Jemalat-on-Sofron</i> ⁶²⁷⁵ (black ^w camel-bands)	كَأَنَّهُ جُمِلَتِ صُفْرٌ ﴿٣٣﴾
34. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾
35. This (is) a day not they ^z pronounce.	هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾
36. And not (to be) allowed for them so they ^z	وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾
37. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾
38. This (is) The Sunderance Day ⁶²⁷⁶ ; We gathered and the firsts.	هَذَا يَوْمُ الْفَصْلِ جَمَعْنَا وَالْأَوَّلِينَ ﴿٣٨﴾
39. So <i>en(if)</i> [was] for you ^b a scheme then let-you ^z [against Me] ⁶²⁷⁷ .	فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾
40. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾
41. Verily the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) (are) in shades and wells	إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونِ ﴿٤١﴾
42. And fruits of what they ^z wish.	وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٤٢﴾
43. Let-eat you ^z and let-drink you ^z wholesomely by what you ^c were working.	كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾
44. Verily We like <i>tha'leka</i> (he-that-afar-it/that) [We] requite the benefactors.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾
45. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾
46. Let-eat you ^z and <i>tamatta'o</i> (let-relish you ^r the transitory worldly delights) a little; verily you ^b (are) criminals.	كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ جَرِمُونَ ﴿٤٦﴾
47. <i>Waylon</i> (lengthy: woe/bane/valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٧﴾
48. And if (had been) said for them: <i>erka'o</i> (let-you ^r markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees); not <i>yarka'oon</i> (they ^r markedly bow i.e. head stooping, chest paralleling the ground and both palms leaning on the knees).	وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾
49. <i>Waylon</i> (lengthy: woe, bane, valley in Hell) then-day for the deniers.	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٩﴾
50. So by which a discourse ^x after it ^{x6278} they ^z	فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

⁶²⁷⁵ The expression: "جمالات صفر" = "black camel-bands," is an Arabic *tongue* expression meaning black sparks as if they were black camels, as the Arabs refer to that for its enormity and numerousness, and also for its speed and scatter, as well as the color! See اللسان!

⁶²⁷⁶ That is Day of sound-determination which sunders (separates) right from wrong, it is absolutely conclusive!

⁶²⁷⁷ The letter "ن" in "فكيدون" is called "نون الوقاية أو العمداء، حيث لا يستغنى عنها" which precedes the speaker's pronoun "ي" The speaker's pronoun "ي" in "فكيدون" is omitted, for "التخفيف" = "alleviation, lightening" or *Ayat's* end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

⁶²⁷⁸ The pronoun "هـ" in "بعده" refers to the discourse = *Qur'an*!